

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"ONE THING HAVE I DESIRED OF THE LORD, THAT WILL I SEEK AFTER; THAT I MAY DWELL IN THE HOUSE OF THE LORD ALL THE DAYS OF MY LIFE, TO BEHOLD THE BEAUTY OF THE LORD, AND TO ENQUIRE IN HIS TEMPLE."—*Psalms*.

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CHAPTERS FROM THE LIFE OF PREST. BRIGHAM YOUNG.

THE REMNANT OF NAUVOO. THE GREAT BATTLE. MARCH OF THE MOB ARMY INTO THE DOOMED CITY; DESCRIPTION BY GOVERNOR FORD. THOMAS L. KANE'S FAMOUS PICTURE.

(By Edward W. Tullidge.)

The triumphal entrance of the mob into the doomed city is thus described by Governor Ford :

"The constable's posse marched in, with Brockman at their head, consisting of about eight hundred armed men, and six or seven hundred un-armed, who came from motives of curiosity, to see the once proud city of Nauvoo humbled and delivered up to its enemies, and to the domination of a self constituted and irresponsible power. When the posse arrived in the city, the leaders of it erected themselves into a tribunal to decide who should be forced away and who remain. Parties were dispatched to search for Mormon arms and for Mormons, and to bring them to the judgment, where they received their doom from the mouth of Brockman, who then sat, a grim and unawed tyrant, for the time. As a general rule, the Mormons were ordered to leave within an hour or two hours; and by rare grace

some of them were allowed until next day, and in a few cases, longer.

"The treaty specified that the Mormons only, should be driven into exile. Nothing was said in it concerning the new citizens who had, with the Mormons, defended the city. But the posse no sooner obtained possession than they commenced expelling the new citizens. Some of them were ducked in the river, being, in one or two instances, actually baptized in the name of the leaders of the mob; others were forcibly driven into the ferry boats, to be taken over the river before the bayonets of armed ruffians; and it is asserted that the houses of most of them were broken open and their property stolen during their absence. * * *

"The Mormons had been forced away from their houses unprepared for their journey; they and their women and children had been thrown houseless upon the Iowa shore, without provisions or the means of getting them,

or to get to places where provisions might be obtained. It was now the height of the sickly season. Many of them were taken from sick beds, hurried into the boats, and driven away by armed ruffians now exercising the power of government. The best they could do was to erect their tents on the bank of the river, and there remain to take their chances of perishing by hunger or by prevailing sickness. In this condition the sick, without shelter, food, nourishment, or medicine, died by scores. The mother watched the sick babe without hope, and when it sank under accumulated miseries, it was only to be quickly followed by her other children, now left without the least attention, for the men had scattered out over the country seeking employment and the means of living."

The Governor also describes the mob commander-in-chief as "a Campbellite preacher, nominally belonging to the democratic party, a large, awkward, uncouth, ignorant, semi-barbarian, ambitious of office and bent upon acquiring notoriety." The very picture of this man, from the pen of the Executive of the State, at the head of, what the army of regulators assuredly must have considered themselves, the better people of the State, compared with the Mormons, at that time, in their exodus under Brigham Young, raising their battalion for the service of their country, gives such a strong contrast that the reader, however much indisposed cannot but be provoked to admiration of the latter.

But the most eloquent and graphic picture of those days and scenes is from the historical discourse of Thomas L. Kane, without which no story of the Mormon exodus would be complete. He said:

"A few years ago, ascending the Upper Mississippi, in the Autumn, when its waters were low, I was compelled to travel by land past the region of the rapids. My road lay through the half-breed tract, a fine section of Iowa which the unsettled state of its land-titles had appropriated as a sanctuary for coiners, horse thieves, and other outlaws. I had left my steamer at Keokuk, at the foot of the lower fall, to hire a carriage, and to con-

tend for some fragments of a dirty meal with the swarming flies, the only scavengers of the locality. From this place to where the deep waters of the river return, my eye wearied to see everywhere sordid vagabonds and idle settlers; and a country marded, without being improved, by their careless hands.

"I was descending the last hill-side upon my journey, when a landscape in delightful contrast broke upon my view. Half encircled by the bend of the river, a beautiful city lay glittering in the fresh morning sun; its bright new dwellings, set in cool green gardens, ranging up around a stately dome-shaped hill which was crowned by a noble marble edifice whose high tapering spire was radiant with white and gold. The city appeared to cover several miles; and beyond it, in the background, there rolled off a fair country, chequered by the careful lines of fruitful husbandry. The unmistakable marks of industry, enterprise, and educated wealth everywhere, made the scene one of singular and most striking beauty.

"It was a natural impulse to visit this inviting region. I procured a skiff, and rowing across the river, landed at the chief wharf of the city. No one met me there. I looked and saw no one. I could hear no one move, though the quiet everywhere was such that I heard the flies buzz, and the water-ripples break against the shallow of the beach. I walked through the solitary streets. The town lay as in a dream, under some deadening spell of loneliness, from which I almost feared to wake it; for plainly it had not slept long. There was no grass growing up in the paved ways; rains had not entirely washed away the prints of dusty footsteps.

"Yet I went about unchecked. I went into empty workshops, ropewalks and smithies. The spinner's wheel was idle; the carpenter had gone from his work-bench and shavings, his unfinished sash and casing. Fresh bark was in the tanner's vat, and the fresh-chopped lightwood stood piled against the baker's oven. The blacksmith's shop was cold; but his coal heap, and ladling pool, and crooked water-horn were all there as if he had

just gone off for a holiday. No work-people anywhere looked to know my errand. If I went into the gardens, clinking the wicket-latch after me, to pull the marigolds, heart's-ease and lady'sslippers, and draw a drink with the water-sodden water bucket and its noisy chain, or knocking off with my stick the tall heavy-headed dahlias and sunflowers, hunting over the beds for cucumbers and love-apples; no one called out to me from any open window, or dog sprang forward to bark an alarm. I could have supposed the people hidden in their houses, but the doors were unfastened; and when at last I timidly entered them, I found dead ashes white upon the hearths, and had to tread a-tiptoe, as if walking down the aisle of a country church, to avoid rousing irreverent echoes from the naked floors.

"On the outskirts of the town was the city graveyard; but there was no record of plague there; nor did it in anywise differ much from other Protestant American cemeteries. Some of the mounds were not long sodded; some of the stones were newly set, their dates recent, and their black inscriptions glosy in the mason's hardly dried letter-ink. Beyond the graveyards, out in the fields, I saw on a spot hard by where the fruited boughs of a young orchard had been roughly torn down, the still smouldering remains of a barbecue fire, that had been constructed of rails from the fencing round it. It was the latest sign of life there. Fields upon fields of heavy headed yellow grain lay rotting ungathered upon the ground. No one was at hand to take in their rich harvest. As far as the eye could reach, they stretched away—they sleeping, too, in the hazy air of Autumn.

"Only two portions of the city seemed to suggest the import of this mysterious solitude. On the southern suburb, the houses looking out upon the country showed, by their splintered woodwork, and walls battered to the foundation, that they had lately been the mark of a destructive cannonade. And in and around the splendid Temple which had been the chief object of my admiration, armed men were barracked, surrounded by their stacks of musketry and pieces of heavy ordnance. These challenged me to render an account of myself, and why I had had the temerity to cross the water without a written permit from a leader of their band.

"Though these men were generally more or less under the influence of ardent spirits, after I had explained myself as a passing stranger, they seemed anxious to gain my good opinion. They told the story of the dead city; that it had been a notable manufacturing and commercial mart, sheltering over 20,000 persons; that they had waged war with its inhabitants for several years, and been finally successful only a few days before my visit, in an action brought in front of the ruined suburb, after which they had driven them forth at the point of the sword. The defence they said, was obstinate, but gave way on the third day's bombardment. They boasted greatly of their prowess, especially in this battle as they called it; but I discovered that they were not of one mind as to certain of the exploits that had distinguished it; one of which, as I remember, was, that they had slain a father and his son, a boy of fifteen, not long residents of the fated city, whom they admitted had borne a character without reproach.

[TO BE CONTINUED.]

SPECIAL CONFERENCE.

[CONTINUED FROM PAGE 389.]

FIRST DAY.

May 12th, 1877.

Conference re-assembled at 2 p.m.
The assemblage was called to order
by Elder George Q. Cannon.

The choir sang—

With joy we own thy servants, Lord,
Thy ministers below.

Prayer was offered by Elder Erastus
Snow.

When earth in darkness long had lain,
And darkness o'er the nations reigned,
was sung by the choir.

Elder John Taylor addressed the Conference. He made mention of the visits to the southern settlements of himself and other members of the Quorum of the Twelve Apostles on the journey to and from St. George, alluded to the beautiful appearance of the Temple at the latter place, and described the pleasurable feelings experienced by those who entered and officiated in that building. In visiting the people he discovered a strong desire among them to build Temples to the Most High God. They were very desirous of uniting together for the accomplishment of that object. A Temple had been reared, under the direction of the Prophet Joseph Smith, in Kirtland, Ohio, in which great manifestations of the power of God were given. There were but few people to take part in rearing that Temple, and the Lord accepted it. In Nauvoo another Temple was reared, and all sorts of difficulties had to be met with in prosecuting that work. At that time all kinds of lying reports were set afloat about the Saints, emanating from corrupt and wicked men, just as they do now. The speaker also adverted to the building of the Temple in this city. The brethren had willingly contributed towards its erection, and the spirit evinced was to go on with it. A site for another Temple, at Manti, Sarapete, had been dedicated for that purpose. He found a strong feeling in that neighborhood, among the people, to aid in the erection of that building. Another Temple was soon to be commenced at Logan, in Caché Valley, and thus the work of the Lord, in the matter of Temple building was progressing.

Elder Taylor continued for some time, explaining the objects and uses of Temples, and showing the breadth and comprehensiveness of the Gospel. He also stated that the desire to be more united in their temporal interests was becoming more widespread among the Saints, and various institutions were being established for the advancement of that object.

Elder George Q. Cannon then pre-

sented the authorities of the Church, who were sustained, without change, by unanimous vote of the Conference—

Elder Cannon then presented the names of the following brethren, called to go on missions—

August Wilcken, Salt Lake City, to Mexico; Job Smith and S. H. B. Smith, Salt Lake City, to California.

The vote to sustain their selection as missionaries was unanimous.

Elder Charles C. Rich was the next speaker. He showed in his remarks the marvelous character of the work in which the Latter day Saints were engaged, and exhorted the people to neglect the performance of no duty, of whatever nature, that could be accomplished by them in this life.

Elder Lorenzo Snow addressed the Conference. It had been falsely stated that the Latter day Saints were curtailed in the right to think and act for themselves. They believed that God had restored his Priesthood to enable them to attain a position of independence. The object was also to save them from the evils and oppressions existing in the world, and to enable them to attain to a possession of the necessities and comforts of life. There was a goodly degree of union and equality existing among the Saints in some of the settlements, especially in the southern portion of the Territory.

The speaker dwelt upon the office of the Spirit of God, leading its possessor step by step on the road to a knowledge of the principles of godliness, and power to put them in practice. The Elders of the Church had gone forth willingly into the nations and delivered the message of the Gospel, and as the work of the Lord developed and progressed, numbers of faithful men would be found as willing to labor for the consolidation of the temporal interests of the Church as they had been in other directions. Thousands of people had, through the labors of President Young, been able to progress from a state of comparative poverty to one of comfort and competence. It appeared to be according to the whisperings of the Spirit of God that the Saints should be more united temporally, that each man might be independent in that regard.

The choir sang an anthem—

O! praise God in his holiness.

Prayer by Bishop David Evans.

Adjourned till Sunday at 10 o'clock,
a.m.

SECOND DAY.

May 13th, 10 a.m.

President B. Young called the Conference to order.

The choir sang—

The time is nigh, that happy time,
That great, expected, blessed day.

Prayer by Elder Erastus Snow.

The choir then sang—

Ere long the veil will rend in twain,
The King descend with all his train.

Elder Orson Pratt addressed the Conference and commenced, by reading a portion of modern revelation, given through the Prophet Joseph Smith, in 1832, upon the nature and power of the Priesthood. It was his desire for the congregation to be as still as possible, as the only object in speaking or hearing was mutual edification.

He showed the difference between the two Priesthoods—the Melchisedec and Aaronic. The latter, in the absence of its connection with the former, was limited in its power and blessings.

The Melchisedec Priesthood held the power and privilege of receiving the mysteries of the kingdom of heaven, and enjoying the communion and presence of God the Father and his Son. The lesser, or Aaronic Priesthood, was simply an appendage to the Melchisedec, and ministered in the temporal ordinances of the Gospel, such as baptism, etc. Since the introduction of these two Priesthoods, the Church had passed through many modifications, and the full blessings of the Priesthood had not yet been entered into and enjoyed up to the present time.

Whenever a literal descendant of Aaron could be found he could act without Counsellors, but in his absence it required a high Priest to be set apart and ordained to act as a Bishop to administer in all the ordinances of the lesser Priesthood, and to render his authority complete he must have two Counsellors, High Priests, although in many of our

wards and settlements this order had not been strictly carried out. God had now revealed to his servant Brigham, that the time had come to send forth the Twelve Apostles throughout the land to set those things in order and introduce the more perfect system of the Aaronic Priesthood, as is revealed in the Doctrine and Covenants. This more perfect organization, with many other changes that would be brought about, was intended to prepare us as a people for the coming of the Son of God.

He then spoke of the necessity of union in temporal matters, and the benefits to be derived by the Saints in the building of Temples. He referred to several revelations in reference to the gathering together of the Saints of God, that they might be educated and instructed how to accomplish the counsels and decrees of the Almighty, which we could not possibly bring about in our isolated condition, and that we might also be sanctified before God. When that time came, the wicked would fear and tremble when no man pursued.

Elder Erastus Snow spoke of the ancient Prophets who foretold the introduction of the Priesthood in the latter days, with its attendant blessings: the time when nations would cease to war with each other, and a reign of righteousness be ushered in. This period was shown to the Apostle John, while up on the Isle of Patmos.

He also spoke of a time when the power of the devil would be broken, and although Satan had claimed dominion over the earth and its treasures, the time would come when Jesus would come to take possession thereof, and Satan be banished from this globe. God had promised Jesus, his first born, the possession of the earth. Satan for the time being during a period of his brief authority, might give to his servants a temporary power and dominion over their fellows, and to oppress the poor, but soon this rod of power would be broken. They who sowed to the flesh should reap corruption, while those who loved God, who delighted in righteousness and maintained their integrity, would reap the reward of the faithful when

Jesus should come. We expected to live to see the time when the refuge of lies would be swept away. To all Latter-day Saints, he said, "Let us live our religion, and we shall soon realize all the blessings that God has promised to the faithful."

President B. Young addressed the assemblage, delivering a powerful discourse, in the course of which he

touched upon many points of vital importance to the Latter-day Saints, and to the whole of mankind in general.

The Conference was adjourned till 2 o'clock, p.m.

The choir sang an anthem—

Come, sing unto the Lord Our God.

Benediction by President B. Young.

[TO BE CONTINUED.]

POLYGAMY.

[CONCLUDED FROM PAGE 391]

We tested the fidelity of a good many people of this nation pretty thoroughly before the revelation on marriage was disclosed to the Prophet Joseph Smith. We found them very empty in the element of charity towards us; we have been mobbed from city to city, and from State to State; our Prophet and other leaders were foully murdered by a painted mob of professed Christians; eighteen of our people were shot at Haun's Mill, Missouri, and thrown into a well. An old Revolutionary soldier by the name of Rogers, was shot, and after being discovered behind a log where he had fallen, was cut to pieces with a corn cutter. When President Van Buren was appealed to for the redress of the terrible wrongs inflicted upon the offending people, he answered: "Gentlemen, your cause is just, but I can do nothing for you." Afterward, we were driven into the American desert, which, under God, we have greatly redeemed and made astonishingly fruitful. Never since Adam—that we have any account of—was a colony established, and so prosperously maintained, as the one in Utah, notwithstanding the many formidable and almost insurmountable difficulties besetting our path at nearly every step.

We're living there in comparative peace and quiet. The profanation of God's holy name is not heard from the lips of Latter-day Saints. Brethren do not go to law with brethren; while in our homogeneous relations, we represent one great fraternal brother-

hood of patriots and freemen. No woman marries contrary to her wishes; propositions to that end from either sex, are admissible and respected, whether entertained or not. Our mothers, wives, daughters, and sisters, enjoy political suffrage, the same as the men; and we venture the assertion, that there is not gold enough in Pennsylvania to influence one of our orthodox ladies to exchange her social relations for the most enviable position occupied by her sex elsewhere.

"I have demonstrated," says the author of the History and Philosophy of Marriage, "that our present system of monogamy is a counterfeit, stimulating the most loathsome vices of prostitution and hypocrisy; and I assert that the only effectual manner in which social purity and honesty can be maintained, is by promoting the utmost freedom to marry. The time has gone by for accepting the mere outward profession of sanctity. We require substantial evidences of its possession, before we consent to accord to its claimants their proper honors. If there is any truth in the holy Bible, it teaches the innocence of polygamy, and the sinfulness of every form of sexual indulgence not guarded by a life-long marriage.

"If there is any truth in history, it teaches the innate impurity of enforced monogamy; an impurity which has always increased with the increase of wealth, and the advance of civilization; which perverted Christianity itself is powerless to prevent; which

has corrupted and wasted many nations, and into which we are driven with inevitable certainty, and from which nothing but an extension of the benefits and the safeguards of marriage can ever deliver us."

We would respectfully advise the perusal of the book from which the foregoing extracts are taken. It is an interesting epitome of which Geo. Wm. Curtis says, "has the curious distinction of being a Christian plea for polygamy." The author is not a "Mormon."

We maintain that woman has just as much right to enjoy the blessings of marriage and maternity, as man has to become an honored husband and father, and so long as there is one redundant marriageable woman in all the land, it is ungenerous, ignoble and cruel in man, by the proscriptive laws he ordains and enforces, to deny her the inestimable privilege.

A German statistician lately estimates that in all the Caucasian countries there are 2,500 000 more women than men; and it is well known that thousands of men will not marry at all, that other thousands, such as soldiers and sailors, cannot marry, while there are still thousands of others who are totally unworthy of wives and children, because of their intemperance, debauchery, indolence, profanity, and general diabolism, rendering them utterly worthless.

By living meritorious lives, the "Mormons" expect to enjoy the society of their families throughout the endless ages of eternity. Do not monogamists—not "Mormons"—hope to be with their families in the blissful state? Suppose then, a monogamist becomes a widower three or four times during life, and by each successive union he has children. Again, suppose all his wives and children were fondly attached to him, for his affectionate regard for them, and his general good qualities; will he recognize them all, and they him, beyond this sphere, or will he take to the first family to the exclusion of the others, think you?

In this life he was a *successive* polygamist, in the next he becomes a *simultaneous* one, or nothing at all, so far as wives and children are concerned.

But, says one, Jesus assures us that

"in the resurrection there is no marrying or giving in marriage." True, but he doesn't say that there shall be no married people in the resurrection.

There is no marrying, baptizing, nor any other ceremony in the next world; all these matters, which have a vital reference to the hereafter—must be attended to in this probation, *ary* life. If we neglect them, we have no claim to the promised blessings, chief among which, after salvation, will be our wives and children, whose communion, if we enjoy at all, will be because of the eternal title acquired to them in this existence.

The Apostle Paul says, that "the man is not without the woman in the Lord, nor the woman without the man in the Lord." This has just as much reference to companionship in eternity, as to time.

Proud, boastful, profane, intemperate and God-defying men should never lose sight of the very reasonable conclusion, that the number of women and children attaining to salvation and exaltation in the next world, will be far greater than that of men, because of his general depravity. For the same reasons, there are thousands of men who have doting wives and children in this world, who will never see them in the next.

If the "Mormons" were ever so unwilling to become polygamists, they have no choice in the matter. God *has commanded* and they *must* obey. If there was not a single word or example to be found in the Bible in its favor, still they must observe its practice. It is in no sense optional with them. It is as much an integral part of their faith as baptism for the remission of sins, or the laying on of hands for the bestowal of the Holy Ghost.

It holds precisely the same relations to the Gospel plan of salvation, redemption, and exaltation (which of a verity we know to be true, and for the testimony of which hundreds of our people have laid down their lives), as the arms and legs sustain to the human body; and with us it is absolutely as necessary to the *eternal happiness and behoof* of the Latter-day Saints, as the union of the head and trunk of the body is necessary to the perpetuity of mortal life.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JUNE 25, 1877.

A THREEFOLD CORD.

THERE are certain characteristics of "The Gospel," which distinguish it from all other gospels, systems, and creeds, and these characteristics follow each other so consecutively, are so legitimately the outgrowth one of another, in their order and results, that this should recommend them to all who reflect and study the institutions existing among men, particularly those of a religious character.

Even by those who may not have, or possess the Gospel as a whole, or in its primitive form, it is believed to be a *revelation*, a something which is not the outcome of man's device, which is not the creation of schools; a something which, howsoever imposed on man, was not composed by him; a system which can not be said to be the results of his experience, or of his personal adaptation of means to ends; neither could he have discovered it, or invented it, as men assume to discover the laws of chemistry, or invent a sewing machine.

'It had to be, it *was revealed*, it originated with higher intelligences than man, with those who understood man—nay, it is beyond this, it is not only the offspring of intelligence, but of the highest intelligence, God is its author, he devised it, he revealed it. Paul, in writing to Timothy, (1 Tim. i, 11) called it "the Gospel of the blessed God;" and to the Thessalonians, the same writer says, "we were bold to speak *the Gospel of God* to you" (1 Thess. ii, 2); in writing to the Romans, he also declares himself "as a minister of Jesus Christ to the Gentiles, ministering the Gospel of God" (Rom. xv, 16); and in his epistle to the Galatians, expressly testifies, "the Gospel preached of me *is not after man*" (Gai. i, 11). Nor must we overlook the fact that God took special pains to bring his Gospel to the notice of mankind, he did not leave it to chance or accident, but sent it by a special medium, with special characteristics, special authority, and special endowments, that it might be direct, unperverted, and clearly understood; so that it might be preserved from adulteration, from contamination, from imperfection and error. Jesus was the messenger, the exemplar, the revelator; and in his patient, persecuted, and wondrous life, as well as in his fearful and ignominious death, we have that fullness and freshness of testimony as to his fidelity, his precision, and his complete understanding of his duty and mission, which should go far to establish the claims of the Gospel, and induce at least every God-seeking and God-fearing man to understand and then obey, making it the pole star of his life, amid its entailed and perpetuated darkness.

The Gospel, as a revelation, was more than an idea in the Apostolic age, it *was a living fact* in the hearts and experience of its recipients; it was the inspiration of all its great as well as its lowly lives, they knew of its authority, it was a revelation to them, as Paul said, it had not "come in word only, but in power, and in the Holy Ghost, and in much assurance" (1 Thess. i, 5); they did not receive it because of its antiquity, because it had been preached "before to Abraham" (Gal. iii, 8), or because it had been taught by Moses and offered to Israel in the wilderness" (Heb. iv, 2); neither was it because it had been revealed to others, or even to or by Jesus in their day, or because he had made provisions for its continuance; but because of faith in God, they had been led to obey it; and it could be said of them as Jesus said of Peter, "Flesh and blood hath not revealed this unto thee, but my Father which is in heaven," he hath revealed it; so that the idea now prevalent in Christendom as to the Gospel being a revelation, is not original with it, but is rather a tradition; one too, which has lost its vitality, and become dead, dead, dead; inasmuch as while it accepts the theory, it repudiates it as a fact, by failing to square its course by that which is indeed A REVELATION.

The Gospel is a science, this is implied in its character as a revelation, it is an exact science, infinite wisdom devised it, and adapted its means to an end; the Infinite understood his purposes in the creation of man, he also understood his nature and tendencies, and knew how each could be developed, restrained, and directed; his infinite intelligence implied the ability to choose or select the best methods for the accomplishment of his purposes and the highest well being of man; hence there would be nothing superfluous in its composition, all its established practices and ordinances would be *essential*,—absolutely essential, and no intelligence lower than the Infinite could have authority to change or supersede it in any of its details, much less invent another. Whether the lower intelligence may be able or willing to see this necessity is out of the question; whether man can understand the subtle processes by which results follow obedience to the law of the Gospel, or what the connection between cause and effect, is not in the province of this intelligence to determine; what the necessity for baptism, for laying on of hands, for anointing with oil, for speaking in tongues, or for outward ordinances, may not be clear to a limited intelligence, or to a circumscribed faith; but if these are the products of inspiration, of revelation, if they are from God, if they were revealed and established by the Savior of the world, if they were continued in the Apostolic age, and practiced by the first believers, we may surely in this generation be as consistent, as anxious, as persevering as they, and as full of expectancy and faith; and if that primitive system or order were again revealed to the human family, we could certainly be safe in accepting it, and could not expect to be safe in its rejection.

But while the Gospel is an exact science and a perfect one, so far as revealed, it will in accordance with the necessities of man, with his ever changing conditions, and with the establishment of the divine order, government, and kingdom on the earth, be continually enlarging,—so far as man is concerned; the spirit and power of the Eternal who first designed, then revealed, will continue to operate, and through his chosen servants and faithful children, ever reveal principles of wisdom and knowledge fitted for and equal to all the

emergencies of the present and the future ; these advanced principles (the life of infinite progression,) will, like the first principles of the Gospel, be enduring, everlasting indeed, and unchangeable ; principles, original and consecutive, known or unknown, first and last, are eternal, they are the method of God, the system of salvation, " the everlasting Gospel ;" It is not speculative, or experimental, like the sciences of the day, " known unto God are all his works from the beginning ;" he has demonstrated in his own experience, and mayhap testimony from countless worlds are within his grasp, as to the essential virtue and saving power of the principles he has designed and revealed ; and there can be no doubt, but that in the severe simplicity of outward ordinances there lies concealed the essential germ of great truths, which planted into man's experience, wakes to life, and bears its certain and destined fruit ; yes, all that comes from God is entitled to the name of science, every revelation of the eternities past, or yet to come, which pertains to man, (whether in the flesh or in the spirit,) which tends to exalt, to ennoble, belongs to the science of life ; that only which man invents, adds, incorporates, or establishes, shall perish in the using and pass away.

The Gospel is also a Life ; it is more than a theory, however beautiful ; more than ceremony, however interesting ; more than ordinances, no matter by how many revered names they may have been practised and sustained. Of philosophies the world is affluent, but many are impracticable, and not adapted for man—they are the offspring of a mistaken benevolence and philanthropy, cognizant of the multiplied evils which encumber our race. Of religions, the world is full, and thousands of mankind are sick because of their revolting doctrines, inconsistent ideas, and general inability to " minister to a mind diseased." Organizations abound on every hand, leading their millions to superstition and death, themselves barely justifying their existence, so small is the modicum of truth which they have absorbed.

But the Gospel is rich in all the elements of an enlarging and ennobling life, every doctrine, every ordinance, every principle, bears the imprint of divine wisdom and adaptation to human needs ; it needs no preparatory process for its acceptance, it takes every man and woman just where they are, and so impregnates them with the secret and seeds of life, that they immediately begin to grow, to expand, and as they absorb principle after principle, and weave them into the fabric of their lives, so does the spirit of revelation burn and glow within them, they " grow in grace, and in the knowledge of the Lord and Savior Jesus Christ ; " old things pass away, and all things become new ; " they " add to their faith virtue ; and to virtue knowledge ; and to knowledge temperance ; and to temperance patience ; and to patience godliness ; and to godliness brotherly kindness, and to brotherly kindness charity ; " they are " neither barren nor unfruitful " in " the things which make for peace," they become " partakers of the divine nature ; " it is indeed " the Gospel of salvation," salvation from self, from tradition, from vanity, and " the cunning craft of men whereby they lay in wait to deceive ; " a life—which while it comprehends its evils or defects, labors for triumph and success, every aspiration is tinted with hope, every effort gives promise of its vindication, and as the glory of coming greatness bursts through the shrine of self, " it is God that worketh in them to will and to do of his good pleasure."

Ah, when a man's religion thus becomes his life, what a startling evidence it is of the divinity of that science which once revealed in Jesus, is now "revealed from faith to faith;" and when such fruits ripen luxuriantly on the tree of life's experience, men may "see these good works and glorify their Father which is in heaven." Testimony of this character is just as valid now as in the Apostolic age—its elements are the same, its precious manifestations are the same, its power and triumph just the same, all bear the same unequivocal testimony to that restoration given through Joseph, as was given to its introduction by Jesus, preaching to Abraham, or practice by Moses; and these characteristics are as "*a three fold cord which cannot be broken*," the *Divine revelation of a Divine science*, exemplified in a *Divine life*. This is testimony to all the nations that "God's ways are not as man's ways, nor his thoughts as man's thoughts," but that "the law of the Lord is perfect, converting the soul" (Psalm xix, 7), while punishment is decreed upon the ungodly "because they have despised the law of the Lord" (Amos ii, 4). "The Gospel is only hid to these that are lost" (2 Cor. iv, 3), and the consequences of its rejection will only be fully appreciated "when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, *and that obey not the Gospel of our Lord Jesus Christ*" (2 Thess. i, 7, 8.)

H. W. N.

ARRIVALS.—The *S. S. Montana*, which left New York on the 12th inst., arrived in the Mersey on the morning of the 22nd, with the missionaries who had mostly left Salt Lake City on the 6th, for Europe. The following brethren comprise the company:—A. F. Macdonald, A. F. Macdonald, jun., Aaron J. Macdonald, John E. Metcalf, John Cook, John Steele, Mahonri M. Steele, Daniel D. McArthur, David Milne, Robert G. Berratt, Andrew F. Petersen, Jacob Roltsen, Wm. J. B. Carter, Abraham A. Kimball, Jacob J. Scharrer, Wm. Kerswell, Henry Flamm, Jacob Miller, Jos. B. Noble, Edwin W. Street.

All the brethren arrived in health, and think they had an excellent trip, both on the cars and at sea; but two or three had any experience in sea sickness, and those but slight. Prest. Jos. F. Smith, with Elders H. W. Naisbitt and C. W. Nibley, boarded the steamer by tug on its arrival in the Mersey, and had a pleasant time while docking, in greeting and making enquiries in regard to friends, families, and Zion. On reaching "42," an ample dinner was discussed while the appointments were being determined, and in but a little while the majority were on their way to their locations. Some two or three wished to visit friends and kindred, and the opportunity was conceded. Early on the 23d all were gone—gone to improve the magnificent opportunities of the coming summer, in preaching the Gospel to those who "sit in darkness and in the valley of the shadow of death," to test the possibilities in quiet and unknown, or unfrequented places, of waking some interest for and in the truth, removing prejudice, and mayhap, by the blessing of the Almighty, bring a few to a knowledge of Christ. The brethren are welcome, the field is large, and whether the world may believe it or not, it needs salvation now as much as at any period of its history, and now is a favorable opportunity for men to begin and seek for it. "*Now is the day of thin visitation.*"

H. W. N.

Many thanks for American papers from bro. James Dwyer, Salt Lake City.
 Also for papers from bro. Wm. C. A. Smoot, of Sheffield, and Councilor O.
 S. Walsh, Esq., of Wolverhampton. H. W. N.

APPOINTMENTS.—Elders A. F. Macdonald, A. F. Macdonald, Jun., Aaron J. Macdonald and David Milne are appointed to labor in the Glasgow Conference.

Elders John Cook, Jos. B. Noble and E. W. Street are appointed to labor in the London Conference.

Elders D. D. McArthur and Abraham Kimball are appointed to labor in the Manchester Conference.

Elders John Steele and Mahonri Steele are appointed to labor in the Liverpool Conference, will visit friends for a little season first.

Elder W. J. B. Carter is appointed to labor in the Nottingham Conference, will visit prior to reaching his field.

Elder R. G. Barratt will visit prior to receiving his appointment.

Elders Andrew F. Peterson and Jacob Rolfsen are appointed to labor in Scandinavia.

Elders Henry Flamm, Jacob Scharrer, and Jacob Miller are appointed to labor in the Swiss and German mission.

Elder Wm. Kerswell who came for business and visit, also left for that purpose.

ABSTRACT OF CORRESPONDENCE.

From a very interesting family letter addressed to brother Schofield, Manchester, by Elder G. Reynolds, of Salt Lake City, we have the privilege of extracting the following.—

“The present year is one that, thus far, has been unparalleled in the history of the Church of Jesus Christ of Latter-day Saints. In fact, so far as I am acquainted with the records of the Church of God in the various dispensations of His providence, I do not know of its parallel since the days of Adam, the great father, or even this earth at all. Within a period of less than six months, one Temple has been dedicated, and the site for two others consecrated to the Lord our God, and the work of construction commenced thereon, whilst another is being pushed forward with greater zeal and energy than has before been manifested since its commencement. These are facts that have a weight in the history of the world, and if we as Saints do not altogether appreciate the full importance of the work, the adversary of our souls most certainly does. From a few days before the final dedication of the St. George Temple to the present the powers of Evil have been raging. By what Lucifer may have considered a fine stroke of policy, he managed to spread falsehood broadcast over the land, through the reputed confessions of Lee, etc., just before the dedication of the House of the Lord at St. George, but so near that event as to prevent our answering his false accusations, if we had been so disposed, or giving time for “the sober second thought” of the honest to come to our rescue. If he had any idea, as some have imagined, of frustrating the plans of the Lord, or preventing the dedication of that House, he failed, but as we may expect he still keeps up the warfare, and by bloody tales of a Mormon uprising he seeks our dispersion and destruction. As the Spirit of the Lord is gradually withdrawn from the people, so do they become more prone to believe a lie. The fallen spirits that are ever tempting mankind, as they increase in power over the hearts of the children of disobedience, incline one

portion of the human family to frame and fashion falsehood against the people of God, and incline the rest to believe it. And thus without cause or reason the accusations against the Saints are so readily received and so persistently adhered to. Were we so inclined we might spend all our time replying to their slanders. Such I claim is not our work. It is our calling to keep God's commandments, our highest privilege to put our trust in him. We know that this is his work, we know that he rules in heaven and on earth, and that he holds the destinies of the children of men in his hands, knowing this, cannot we leave our defence with him. What we can do in the way of justifying ourselves, will amount to little by the side of the power of the Almighty, when he undertakes the vindication of his people. Like throwing pearls before swine, when we proclaim our innocency, they cast aside our words and turn upon us to rend us again. For this reason the Elders of the Church are advised to debate but little, to argue but little, but to present the Truth before the children of men, the simple truth as it is in Christ Jesus, and let the Spirit of God do the arguing in those hearts that are honest enough to receive his whisperings. As we progress we must expect persecution, but the nearer we live to the Lord, the less it will harm us, for Satan will have the less hold on us, and the less power to vex or divide us."

Brother Alfred Careswell, of Ogden City, Utah, writes thus after the close of the special Conference in that city:—

"We have just concluded our three days Conference, one of the best I ever enjoyed in my life; it was a truly refreshing time, and the occasion of vast alterations and a more perfect stake organization. One appointment was a surprise to all, namely, D. H. Peery as President, with brothers Herrick and Middleton as Counselors, but I need not give further particulars, you will be posted in due course. I never saw the Prophet look so jolly and speak so well, nor in fact any one of the Apostles—it was simply rich. Surely the King of Saints approaches, for revelation and the light of God so glaringly characterizes the remarks and discourses of the brethren our leaders, that all the big *bugs* and little *fleas* (excuse) of sectarians in Ogden, after having satisfied their curiosity to hear "Brigham," could not keep away from the meetings afterwards, such was the power and interest in each. The attendance was a literal cram."

UTAH NEWS.

From the *Deseret News*:—

LOCAL COMPOSITIONS—We understand that three of the pieces sung by the choir, at the Tabernacle, during Conference, were the musical productions of brother George Careless. They are very fine compositions, more especially the anthem, and were executed with excellent effect.

MISSIONARIES—Elders David Milne, Abraham Kimball, X. F. Slagowski and John Alger, are in the city from St. George, the first two on their way to Europe, and the two latter to the Eastern States. Elder Alma Dunford, who is going to Europe, also arrived from St. George, a few days since.

J. W. Shepherd, Esq., of Levan, called, and showed us a good specimen of coal cropping which has led to the discovery of a fine vein of coal about four feet wide. It is situated in Chris Cañon, about seven miles from Levan, and has every indication of being a large and valuable coal mine.

PRESIDENT YOUNG'S BIRTHDAY.—June 1st, 1877, was the 76th anniversary of the birthday of President Brigham Young, and we in connection with tens of thousands of warm-hearted friends, took great pleasure in congratulating him upon the occasion. His life, from youth to his present advanced age, has been filled up with unceasing and most arduous labor in be-

half of his fellow beings, to enhance whose happiness his efforts have been crowned with the most brilliant success. Under the blessing of Almighty God, he has been the means of bringing thousands upon thousands out from poverty and consequent semi-bondage and placing them in a position of comparative ease and independence, besides their being also elevated in their spiritual natures. Instead of the lifework of this great man decreasing as he advances in age, his labors and their results appear to magnify, naturally increasing and extending with the progress and development of the great work of the latter-days. His enemies may seek to depreciate him, but the mighty work he has been enabled, by the blessing of God, to accomplish, stamps him as one of earth's greatest benefactors, and will cause him to be remembered and his name to be revered in time and eternity, while his enemies are sunk in irrecoverable comparative oblivion. Long may he live to be a blessing to humanity.

A MISSIONARY INCIDENT.—We learn from a gentleman who read a letter from Elder Martin Lenzi, now on a mission in Switzerland, that the latter had, not long since, met with rather rough treatment. It appears he was traveling in one of the mountainous districts, in company with a native Elder. As the two were passing a building, in the course of erection, the masons who were employed on the structure left their work in a body, made an attack upon the two Elders, knocking them down and abusing them shamefully, and, had they not made their escape, would have thrown them over a precipice about a hundred feet deep, into a stream below, and doubtless killed them. On reaching a mill, some distance away from the spot where this scene was enacted, Elder Lenzi inquired of the proprietor whether there was any protection by law from such outrages, receiving the reply that there should be if there was not. Elder Lenzi then requested the same gentleman to communicate to the perpetrators of the act that unless they humbled themselves and repented of what they had done, within one year they would come to grief. Shortly afterwards Elder Lenzi received a letter from a Latter-day Saint living in that vicinity where the occurrence transpired, informing him that the leader of the attacking party, the foreman mason, had called upon him and requested him to send word to Mr. Lenzi that he was exceedingly sorry for what he had done, at the same time announcing his belief in the Gospel, and asking that he be baptized into the Church, and particularly desired that brother Lenzi should administer that ordinance to him. Elder Lenzi did so accordingly, traveling a considerable distance to comply with the request.

The "Salt Lake Herald" has got Governor Emery "on the hip," and makes the most of the situation, by quoting all through its issue of May 30th, the now famous *private opinion*, of his Excellency, and giving it extra point by ironical comment to the delectation of its many readers, and the discomfiture of "the organ," if it had not already practically said "Write me down an ass." Note the scathing process.

"Perhaps you see a good deal about the Nauvoo Legion. There is nothing in it but sensation."—*Governor Emery's Letter to a Chicago Friend.*

"And yet his Excellency asked for troops to protect citizens."

"Respectfully referred to the Border Ruffians."

"Does the reader see the difference between this and his asking for troops?"

"Who ever heard of troops being needed for sensation?"

"The Governor will please explain this to the Tribune."

"O, consistency, thou art a jewel!"

"Which is which—the above, or his official statement that there was danger from Mormon uprising and asked for troops?"

"Let his organ's veracious reporter interview him about this."

"There's nothing in it"—not even sensation now."

In the words of the parrot: "Wonder what they'll do next?"

From the *Salt Lake Herald*—

NEITHER ONE THING NOR THE OTHER.—If Governor Emery, when the border ruffian pressure was made to bear heavily upon him, had exclaimed with Pope, "Let fortune do her worst, whatever she makes us lose, as long as she never makes us lose our honesty and our independence," he would not have found himself in his present unenviable situation. It is impossible to be a man and a mouse at the same time.

TELEGRAM.—New York, May 26.—Times' Washington: At the war department it is not considered that any emergency exists in Utah which would require additional troops to be sent there. Information received from military officers there does not sustain the sensational reports recently printed with reference to a threatened uprising among the Mormons. It is believed the present force of troops in Utah is sufficient to prevent any lawlessness. Governor Emery has expressed himself to this effect in private letters. At military headquarters the urgent appeals made for additional troops are regarded as being prompted more by a desire of sutlers and post traders to increase their business, than from any hostility threatened by the Mormons. Most of the requests thus far received come from this class of people.

THE SALT LAKE FALSTAFF.—"The non-Mormons of Utah take some pride in the truth and reliability of the only Gentile journal published in this heavenly kingdom."—*Tribune*, May 26.

LYING SENSATIONS.—The fictitious excitement which has been worked up in reference to Utah affairs since the execution of John D. Lee may have partially served the purpose of its instigators, but it has resulted in placing the little knot of false sensationalists in their true position before the public, and has so thoroughly exposed their real character and objects that hereafter it ought to be exceedingly difficult for them to impose upon the community in a similar manner. Not one of the main propositions on which their superstructure of imagination and folly was founded have been proven, and their whole fabric of falsehood falls to the ground. So utterly ridiculous do these scribblers now appear in the eyes of sensible men, that their manufactured revelations no longer create a sensation, very few being curious enough to pay the slightest attention to their gabble. Their stories would never have been credited at all but for the fact that there are some credulous persons who are ever ready to believe any ridiculous or outrageous roorbacks that any idiot or rascal may set afloat regarding Utah and the "Mormon" people. It is too much to hope that certain prejudiced and vindictive parties will ever get at the truth in regard to this Territory, but they ought at least to credit the community here with a little common sense. Facts, however, are stubborn things, and it is difficult to write against them for any length of time. The authors of these raids have simply written themselves down consummate asses. Each fresh effort renders them weaker and more contemptible, and their names will soon be placed in the long list of their predecessors, among the men who have done their best but signally failed to make a lie more potent than the truth. The time is fast coming when even the so-called Utah ring will become ashamed of such a sheet as the *Salt Lake Tribune* and repudiate it altogether.

"There is no intention to interfere with Mormonism."—*Cincinnati Times*.

"The New York *Herald's* Mormon sensation has about subsided. The Secretary of War regards the reported disturbance in Utah purely sensational and does not intend to order additional troops to that Territory."—*St. Louis Journal*.

"The evils of Mormonism cannot be successfully attacked through sensational stories. That kind of ammunition never does effective work. Mormonism will go down just as soon without their aid."—*Chicago Inter-Ocean*.